

THE REHEARSAL Of Observator, &c.

1. The Militia Justify'd to be Inherent in the Crown. 2. And the MOBB Notions of Government Confuted. 3. Of Limitations of the Crown. 4. And Incapacity in Kings. 5. The Observator Confounded.

From Saturday January the 6th, to Saturday January the 13th, 1705.

1. Country-m. **W**E parted last upon the Point of the *MILITIA*. Which thou said'st was Originally in the Power of the *PEOPLE*. And how it came afterwards to be put into the hands of the King (thou say'st, N. 74. of last Dec. 30.) is a Subject that wou'd prove *Invidious*, and Perhaps not suitable to the Intent of thy Discourse. What do'st mean by *Perhaps*?

Obf. That's a Word we use, when we have not a Mind to Speak out. And so is a Reserve, to put what Meaning upon it we Please, if we shou'd be Question'd. Yet Easie to be Understood by a Willing Mind! Thou Can't not but see, That, without a *Perhaps*, the Intent of my Discourse was to get the *MILITIA* out of the *Queen* (or King's) hands, and have it back again into the hands of the *PEOPLE*; Whence I suppose it has been *Wrested* or *Trick'd*, some How or other. Therefore I put in the Word *Invidious*, That this Subject wou'd be *Invidious*! And to whom? I pray Is it not to the *Crown*? You Cannot suppose it woud be *Invidious* to the *People*, to *Assert* and *Stand up* for *THEIR* Rights and *Prerogative SUPREAM*!

Country-m. This is all as Plain as the Nose on ones Face. But how wile thou do with the *Act* of Parliament, 13 Car. 2. c. 6. Which Declares, That the *SOLE Supream Government Command and Disposition* of the *Militia*, and of all forces by *Sea and Land*, and of all *Forts and Places of Strength*, is, and by the *Laws of England* ever was the *Undoubted Right* of his Majesty, and of his Royal Predecessors, Kings and Queens of England; And that Both, or Either of the Houses of Parliament cannot, nor ought to Pretend to the same; Nor can, nor Lawfully may Raise or Levy any War, Offensive, or Defensive, against his Majesty, his Heirs or Lawfull Successors.

Obf. Go on, Read the Next Words.

Country-m. And yet the Contrary thereof hath of late Years been Practised almost to the Ruin and Destruction of this Kingdom.

Obf. Ay, that is Right! Thus says the *Act*. And yet the contrary—you see the *Act* says Contrary. I hate those that *Quote* a thing by *Halves*. When it is All out, you see it makes Plainly for ME! Is it not Plain?

Country-m. Exceeding Plain! But hark ye, *BATES*, The *Act* do'st not Pretend to *Invest* the King with the *Militia*, and full *Power of the Sword*, as if Granted to him by that or any former Parliament; but Recognizes it as a *Right Undoubtedly Inherent* in the *Crown*; And that by the *Laws of ENGLAND*, it Ever was so. When was it then in the *People*? Or, are not King and Parliament as Good *Expositors* of the *Laws*, and ought to Know them as well as my Master *BATES*, or any from whom he Receives his *Intelligence*?

Obf. Thou'rt still Flopping me in the Mouth with the *Laws* and *Acts* of Parliament! But if the King has the *Militia*, it must be some *Law* or other that Gave it him. Else, how came he by it?

Country-m. If it be *Inherent* in his *Office*, to have the *SOLE Power of the Sword*, as this *Act* of Parliament speaks; Then we must Look for the *Law* that gave it him, as High up as the *Law* that made the *FIRST King*.

2. *Obf.* That must be some *Parliament*.

Country-m. What King was it Call'd that *Parliament*, which made the *FIRST King*.

Obf. Why? Cannot a *Parliament* be Call'd by any but a King?

Country-m. Who else shou'd Call it?

Obf. The *People*.

Country-m. What! All the *People* in the *Kingdom*?

Obf. No. That's *Impossible*. But such as They Please to *Choose* for their *Representatives*.

Country-m. Who They? Is that All the *People* then, that must *Choose*?

Obf. No. For they can no more *Choose* *Representatives*, than they can *Choose* a King. But the *Free-holders* shall *Choose* for the *Rest*.

Country-m. Then it is not such as the *People* PLEASE to *Choose*. But the *Choice* must be made for them, whether they PLEASE, or Not. But pray tell me, who made these *Free-Holders*? Did All the *People* *Choose* so many of themselves to be *Free-Holders*? And do they Hold from the *People*? Are not All the *People* as *Free* as They? Are not all *Free-born*? Or, are these *Free-holders* Born with their *Tenures of Free-hold* about their *Necks*? As thou Usest to Ask me, if Kings were Born *Booted* and *Spurr'd*, and the *People* with *Saddles* on their *Backs*? so I may say, Are all the *People* Born with *Ropes* about their *Necks*, to be *Hang'd*, *Drawn* and *Quarter'd*, and all that they have *Dispos'd* of, as these *Free-holders* shall Please to *Vote*?

But again, Have all these *Free-holders* an equal *Vote*? Are All of them Allow'd to *Vote*?

Obf. No. Only those who have a *Free-hold* worth so much a Year.

Country-m. Who Excluded the *Rest*? Then it is not *Free-hold* do'st it, but *Riches*, those who are Worth so much. And who has Determin'd what that Proportion of *Riches* is shall Qualify a man to *Vote*?

Obf. It is not *Riches*. For a man may be Worth 10000 pounds, and yet have no *Vote*, if he have no *Free-hold*.

Country-m. And yet he may have 100 of these *Free-holders* to *Clean* his *Shoes*, and *Run* his *Errands*. We say *Money* is the *Blood* of the *Nation*. And one *Merchant* may be of more Use to the *Nation* in *Trade*, than half a *County* of *Free-holders* of 40 *Shillings* a piece, or 10000 of such *Free-holders* as we see *Vote* in *Turtle-Fields* at an *Election*.

Therefore these *Regulations* of *Government* cou'd not come either from the *Free-holders*, or the *People*. For such *Regulations* must be *Established* and *Stated*, and well *Known*, before some of the *Free-holders*

holders cou'd take upon them to Vote, and the other Free-holders not Qualify'd; the Rich and Trading Part of the Nation, who had not Free-holds; And the Great Bulk and Body of the People shou'd stand Quietly and Tamely SUBMISSIVE, to see their Lives, their Liberties, and all that they had, and their Religion too, put under the Arbitrary VOTES of a Few of their own Number; without their Consent being so much as Ask'd; Or any Remedy or Appeal allow'd them in any Case, tho' of the Greatest Oppressions and Tyranny! And then to call this Liberty and Property, and the Freedom and Birth-right of the People, and of every single Person in the Nation!

These Notions are Senseless and Sotish, and Impossible to be Receiv'd by Any but such a BATES as Thou art, and the Unbinking MOBB that follows Thee. And comes not from any NATURAL Incapacity, or Weakness of Judgment. No. It is a POSSESSION, and being Abandon'd and Given up to the Spirit of Nonsense and Contradiction! Which Begets that of Fury and Madnes!

To all others it is Apparent, That these Regulations of Government, and All our Laws must come from a SUPERIOR Authority, and PRIOR to those Laws which it makes. And that the Militia (of which we are speaking) or Power of the Sword, must be Inherent in whoever bears that Authority.

And that to Allow of Resistance or Coercion against that Authority, is perfect Anarchy, and a Dissolution of all Government. Which is therefore Wily Damm'd by our Laws. See the Statute, 12 Car. 2. c. 30.

And that the Body of the People cannot so much as Choose Representatives for themselves, as we have Just now seen; And therefore, That, as they cou'd not be the Original of Government; so can never Government DEVOLVE upon Them, or be RESOLV'D into Them. Tho' Crafty KNAVES make use of Their Name, to Delude the Simple, and Raise them up to Rebellion, and Disturbance of Government, as well as their own Destruction.

3. Obs. Hey day! Thou'rt grown Tory Rory indeed! At this rate, no Limitations can be put upon any King.

Country-m. None of Coercion, as the Statute above Quoted tells us, as well as the Reason and very Being of all Government whatsoever. But there may be Limitations of Concession from the Prince. And such are all our Laws. This is the Doltrin I have Learn'd. And as yet have heard no Dis-proof of it. It being founded upon Scripture, Reason, and Experience; And fully Acknowledg'd and Recogniz'd by our own Laws and Constitution. Against which nothing has yet Appear'd, but the Madness, and Rage, and Billings-Gate of BATES, and the Scandalous CLUBB, and their IMPOTENT Malice, because they cannot find what to Answer; Who therefore, as the Prophet Describes those who wou'd not submit to the Law and to the Testimony, That being Hardly bestead, they FRET themselves, and CURSE their KING, and their GOD, and Look upward. And he tells what they shall get by it.. They shall look unto the Earth, and behold Trouble and Darkness, Dimness of Anguish, and they shall be Driven to Darkness. ISAI viii. 20, 21, 22. Whoever will Look unto ENGLAND, when the Law and the Testimony were Thrown down, in the Times of Forty One, and these MOBB Principles set up, will Behold TROUBLE and DARKNESS, and all the Rest that the Prophet speaks. And it must be so Again, if these Principles Prevail. For the Consequence is Natural. All these are the Natural EFFECTS of ANARCHY. It is all Darkness and Trouble.

And if Placing the Power in the PEOPLE, and a Coercive Power over the Crown, be not ANAR-

CHY; Answer what I have said. Do. And let al thy Scandalous Clubb Help thee. Lay your Heads together, and Answer the STATUTE I have Quoted; or Explain it, if you can, from Barring all Coercive Power over the King, either in the People, or in the Parliament.

Show from Scripture, or any Authentick Record, or from any History, your MOBB Original of Government in the PEOPLE. And when it was, That there was no POLITICAL Government in the World.

Or Show from Reason or Experience, That there can be any Fix'd or Sett'd GOVERNMENT, of what Sort soever, upon that Foundation of Deriving its Power from the PEOPLE.

But if you can do none of these things (As I am pretty sure you never can) Then it is to be Hop'd; That the Miserably DELUSED People, who have been so Long, and so Fatally BEWITCHED, to their own Ruin; will, at Last, Recover their Senses, and see the things that belong unto their Peace. And will Adhere to the Laws and Constitution, rather than unto such Screech Owls of Syrens, who have neither Sense, Reason, Law, or Scripture on their side! And all WOULL Experience against them! In our own Country Especially! And within our Memory!

4. Obs. At this Violent Rate, We must not only Bear all the Male-Administrations of our Kings: But if they shou'd Run Mad, or had the Plague, We must not Remove them.

Country-m. No Evils in their Administrations can be of such Hurtful Consequences to the People, as those of Anarchy and Confusion. Or so Hard to be Cured. And in Case of a Personal Incapacity in the Prince to Administer the Government, as Infancy, Lunacy, or Madnes; the next in Blood that is Capable ought to Administer, but in the Name of the Prince, and by his Authority. Thus during the Leprosy of Uzziah, his Eldest Son Jotham (who succeeded him) was over the King's House, Judging the People of the Land. But was not King till his Father dy'd. 2 Chr. xxvi. 21, 23. And after Nebuchadnezzar had been turn'd to a Beast for Seven Years, when his Reason Return'd to him, his Lords and his Counsellors sought unto him, and he was Establish'd in his Kingdom. Dan. iv. 36. The Line of Succession was not Broke, nor the People Discharg'd from their Allegiance, for the Madness of their Prince, which is generally suppos'd to be the Case of Nebuchadnezzar.

And there was no Comparison, as to Mischief to the People, betwixt their Bearing Patiently that Heavy Judgment upon their Prince; And what their Case wou'd have been, if they had Rebeld against him, and set up Another in his Place; because (as they might then have Truly said) he was a Bull!

5. Obs. I wou'd never have submitted to a Beast! If I had been there, I wou'd have set up a Monmouth, or some body else against him.

Country-m. I doubt it not! But what if thy Monmouth had been Beaten? I doubt a Whipping had not serv'd thy Turn.

Obs. But what if my Monmouth had Prevail'd? There's a Suppose, for your Suppose! And we wou'd have made the Crown ELECTIVE.

Country-m. What wou'd the People have got by that? To be made a Poland or a Hungary!

Obs. But what if that Nebuchadnezzar had been a Papist? I'm sure they wou'd never have Bore with him then! At least Daniel and the Jews.

Country-m. He threw the Jews into a Fire Furnace, for not Worshipping his Idols. Whom he wou'd lie Stew, and whom he wou'd keept Alive. And at last Run Mad for Pride. And yet Daniel and the Jews were very Faithful to him, and pray'd for his Life, and the Life of his Son. Tho' he had Destroy'd Jerusalem, and Burnt their Temple.

Obs. I was going to Call THEM the Beasts! This Bible Ruins us! I begin to think the Common People shou'd not Read it. And We dare not, as yet, flatly Deny it. Thou'rt turn'd my Head round! I'll talk no more with thee to Night. Hereafter, I'll Barr Bible, Laws, and Reason! Then I shall deal with thee.